776 water, the people, will say, "It was the water animal that did it." Sometimes the water animal comes up out of his native element and assumes the form of a rainbow.

821 172 From time to time the Negroes and the pygmies find neolithic axes, which they say are "turds of lightning," excreta dropped in the process of the storm; when lightning splits a tree, one of these turds is always left.

776 The pygmies also believe in totemic spirits, which live in spirit places—in rock piles, hollow trees, and holes in the ground; classic *genii loci*. On their account, the pygmies refuse to go near certain rocky hills, on which there may be dense thickets. If a pygmy is out hunting with a white man, the white man may say, "Let us beat in there; there is game in that thicket." The pygmy will reply, "No Bwana, don't go in there; that hill is full of *sitana*."

[192] The word *sitana* is the local Swahili or Kingwana equivalent for the Arabic word *shaitan*, plural *shayatin*.

Ritual Activities

• 789 821 **Weather magic.**—One class of weather ritual involves the use of physical symbols taken from the context of situation—leaves, which wave violently and are blown down in a storm. Schebesta [2] describes a simple ceremony of this kind in an Efe camp. During the height of a storm the oldest man in the camp came out of his house and stood in front of it. He brought with him leaves and ashes. First he threw most of the ashes upward into the wind, then he smeared ashes on a leaf, rubbed some onto his own body, and threw the rest into the wind.

Other methods mentioned by Schebesta are the burning of certain leaves,

[113] [2] Schebesta, P., *Among Congo Pygmies*. London: Hutchinson & Co., 1933. p. 243.

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789 821 especially those taken from a wild pepper plant, to stop storms; and the lighting of smoky fires in the forest, by the women in some camps, during the early or mid-day to keep the weather clear for hunting.[3] I have not witnessed these particular practices. My own experience with weather magic has been that on a number of occasions I was prevented from performing seemingly harmless actions. Once I started to pick a beautiful red hemanthus flower and was told, "Don't do that, master, or it will rain before we get back to camp." Again, I was about to drop a stone into a brook and was told the same thing. The pygmy attitude [811] seemed to involve a simple cause and effect relationship between the human action and the weather. All the magic which I personally observed is designed to avoid making it rain.

224 789 **Hunting magic.**—Hunting magic is usually a simple business. During the division of meat, the elder who is cutting it cuts a small piece off the heart and tosses it into the forest, before he gives the heart, the hunter's portion, to the hunter. In some regions hunters rub ashes obtained from burning a certain leaf around their eyes, to make them see the game better.[4] Another trick is to take the leaves of a certain species, on which a certain kind of animal feeds, and drape them on the hunter's bow; he may also burn them and rub the ashes on his body.

844 **Life cycle and rites of passage.**—There appears to be no ritual recognition of the birth of a child. If a woman is out on the trail, and feels her time arriving, she will stop and bear her child, then go on. If she is in camp, which is usually the case, other women 862 will help her. The women nurse their children a long while, well after they 000 are able to walk and talk. There is a

[3] *Op. cit.*, p. 157.
[4] *Ibid.*, p. 157.

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